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An Address to the Members of the Society  
of Friends in Ohio and Elsewhere. 1863.

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**AN ADDRESS**  
**TO THE MEMBERS**  
**OF THE**  
**SOCIETY OF FRIENDS,**  
**IN**  
**OHIO AND ELSEWHERE;**  
**AND TO OTHERS WHO SEEK THE TRUTH CONCERNING THE SOCIETY.**

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**SALEM, OHIO:**  
**PRINTED BY ENOCH HARRIS.**  
**1863.**

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At a General Meeting of men and women Friends of Ohio, held at Chesterfield, Morgan Co., Ohio, by adjournments, on the 20th and 22nd of the sixth month, 1863—

A committee was appointed to prepare and produce to this meeting, if way open for it, a statement of the causes which have made it necessary, as we believe, for us to meet as we now are; and report when ready.

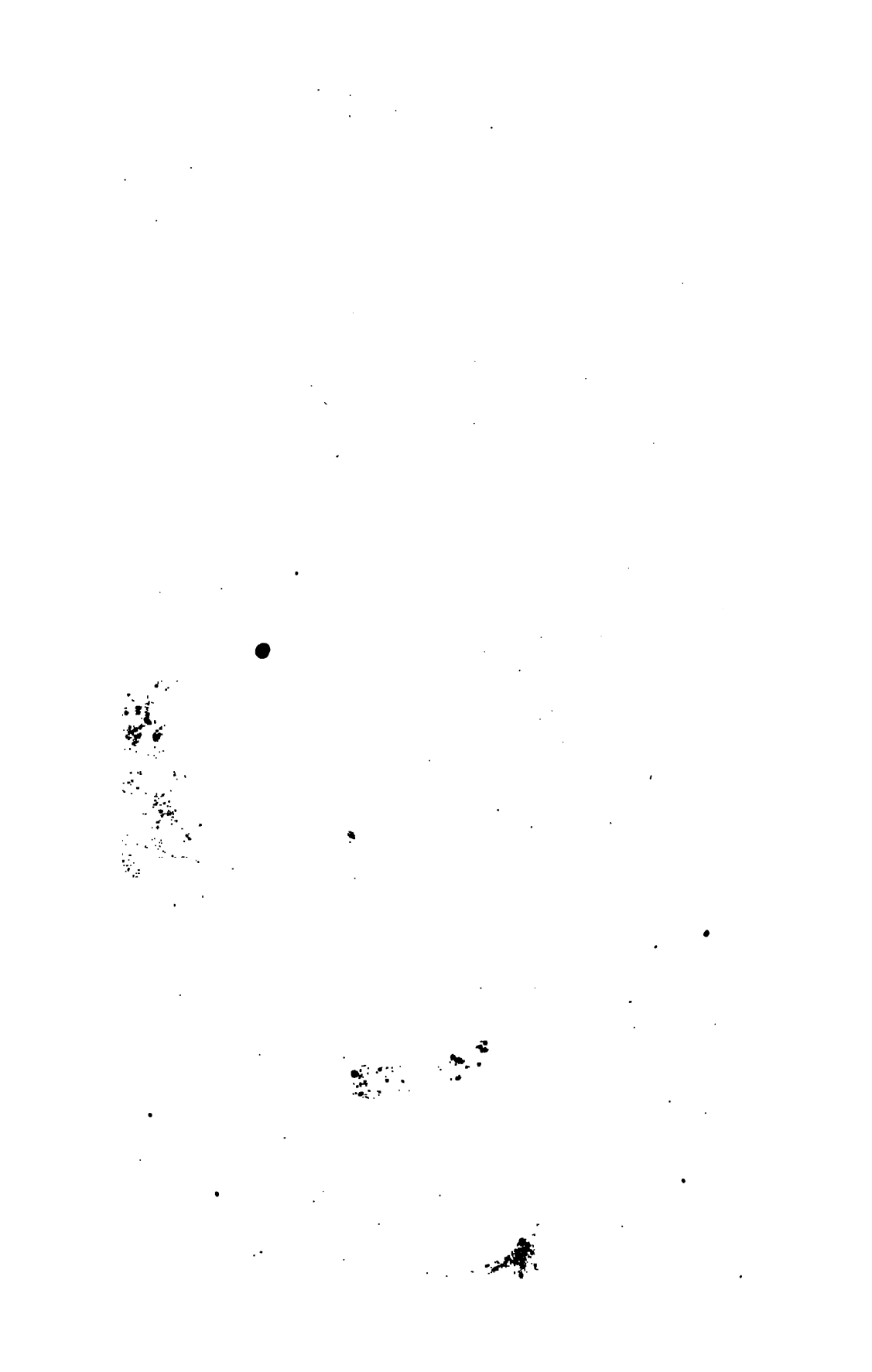
At a General Meeting of men and women Friends of Ohio, held at Harrisville, Harrison Co., Ohio, by adjournments, on the 26th and 28th of ninth month, 1863—

The committee, appointed at our last meeting, now offered the following Essay, which was read, and, after solid deliberation, was fully united with and adopted, and the clerk was directed to sign it on behalf of the meeting. A committee was appointed to have a suitable number of copies printed and circulated.

Having been permitted, through the mercy of the Shepherd of Israel, to be blessed with a little strength and ability to travel forward in His cause, and to feel the influence of His love and regard extended toward us, binding us together in a measure of the Covenant of Life, the meeting concludes to meet again at this place, on Seventh-day morning, the 26th of third month next, at 10 o'clock, if consistent with the Divine will.

Taken from the Minutes, by

JOSHUA MAULE,  
Clerk.





## ADDRESS.

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DEAR FRIENDS :

We believe the truth requires us to place on record and to lay before you, at this time, some account of the present condition of our Society, as it appears to us, and to give our view of the state Ohio Yearly Meeting is in; thereby showing, as we may be enabled by best help, the departures from our Christian testimonies, and bringing to view, in the true light, the changes and innovations attempted to be made upon our doctrines and discipline, which have so laid waste our goodly heritage; feeling earnestly desirous for the return of all to, and their preservation upon, that foundation which standeth sure, of which the apostle declares, "Other foundation can no man lay than that is laid, which is Jesus Christ." Upon this foundation Friends were first gathered by the outstretched arm and mighty power of the Most High, and became a living body or church; worshipping the Father in spirit and in truth, and bringing forth works of faithfulness to the praise and glory of His great and adorable name. And, through obedience to the manifestations of His will, they were instructed in His doctrine, and qualified to form and establish the truly excellent discipline, for the regulation of the affairs of the church and the preservation of its members.

At the first establishment of the discipline, there were some who opposed its salutary provisions, and resisted the authority of truth, and, letting in a spirit of jealousy and enmity toward the dedicated servants engaged in the work, they ran out into separation from the body; having first, through the wiles of the enemy of all good, broken the spiritual unity which is witnessed by the living members of the church of Christ. And so at other times, and at different periods of our history, some who were unwilling to go by the way of the cross to their carnal wills, and to regulate their lives in conformity with the discipline and testimonies of truth, have separated therefrom, and brought reproach upon our holy profession.

The principles of Friends do not admit of or own any outward head or ruler, or the governing of their church affairs by majorities or numbers; the only acknowledged ruler and guide in their deliberations is He who is head over all things to his church and people:—they having faith that all who are rightly gathered in his name, and seek for and wait for the guidance of his Spirit, will be instructed thereby. And wherever any, be they few or many, have forsaken this guide and leader and followed men, and worked in the will and wisdom of man in the affairs of the church, they have wrought confusion. The truth has soon become irksome to them. They have put their hands upon the discipline to change it, or have refused to obey its requisitions. They have endeavored to mar or undervalue the gospel doctrines of the Society, and have lightly esteemed the precious testimonies which the unchangeable truth has laid upon this people to uphold: thus breaking the bond of true fellowship with the living members, and afflicting the church.

For many years, these departures and separations were confined to small numbers; the Body being preserved, through the condescending mercy of the Lord, steadfast in their allegiance unto Him, who in His loving kindness continued to raise up judges and counsellors, as at the beginning. These, abiding in his law, and walking in His fear, were enabled to bear a testimony against disorderly walkers, and to place judgment over them in the authority of truth; preserving the hedge and guarding the flock.

More recently, the defection in principle embraced large numbers of the members of the Society, and the sorrowful apostasy of Hicksism carried with it in some places whole meetings. Yet the spirit of true judgment remained. The eye of many was kept single to the Holy Head; and the Society was not forsaken by him, but was indued with strength to testify against the desolating heresy.

Long continued rest and exemption from suffering, with the great outward prosperity enjoyed by the Society, seemed to beget lukewarmness in the support of our testimonies, and forgetfulness of God. The dangers from Hicksism having passed, the watchmen, many of them, appear to have been off their guard, and the smooth and plausible, but greater and more dangerous heresy of Gurneyism—which had insinuated itself, by books and writings, and various devices and delusions of the Enemy, into the minds of many—was suffered to enter at the head; making great appearance of sanctity and zeal, and devotion to the cause. The leaders and elders, who through unfaithfulness had

lost their spiritual sight, were taken in this snare, and bowed before the image which Anti-Christ had set up,—first, in London Yearly Meeting. As the children of Israel, who, when Aaron, their priest and leader, made a molten calf and fashioned it with a graving tool—this new image was beautifully fashioned outwardly—said, “These be thy gods, O Israel, which brought thee up out of the land of Egypt”—they worshipped it and sacrificed to it.

It has been abundantly shown by writings, and by their own practical results, that the tendency of the “new views,” the dangerous doctrines of Joseph John Gurney, is to turn the minds of the people from the true and living faith. And, while exalting the outward sufferings of the Saviour, they seek to lower the value and doubt the certainty of his in-speaking word in the hearts of men,—that distinguishing principle in the faith of Friends that “the grace of God that bringeth salvation hath appeared to all men,” teaching his people himself as never man taught, that, “denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” We assuredly believe in the truth of this doctrine, which is further confirmed by the Saviour’s gracious words to the woman of Samaria: “The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him, must worship him in spirit and in truth.”

This superficial religion, or as some have delicately termed it, “modern Quakerism,” lightly esteems the true spiritual character of the Christian dispensation, substituting a spurious semblance therefor, the work of men’s hands; teaching for doctrines the commandments of men; willing and running in the activity and strength of man. Many have been beguiled thereby, and, it may be, induced to hope they could find an easier way to the Kingdom, than by the humble, despised way of self-denial, in which faithful Friends have ever had to go. This spirit has endeavored to lower the value of the labors and sufferings of the Lord’s servants, who were the first instruments in his hand in gathering this people,—George Fox, William Penn, Isaac Pennington, Robert Barclay and others,—whose lives, we believe, were precious in the Divine sight. The noble testimonies which these were enabled to bear against the world’s corrupt ways, are lightly esteemed by many,

who say the time is past when it is necessary to abide in these testimonies, if it ever was necessary. They have laid their hands upon the discipline, seeking to modify and lower its excellent regulations; breaking down the hedge, that it may the better conform to their lapsed condition; showing, through all the working of this spirit, the desire to change and lay waste our goodly heritage, and a bitter, persecuting nature toward such as remain steadfast in the ancient paths, bound to the support of the law and the testimony, and to the faith once delivered to the saints. Thus, they manifest that no separation from the faith and discipline of Friends has been greater, or indeed none so great and desolating in its character, as the separation of Gurneyism. We desire to bear our testimony against it, in every shape and form of its appearance, looking with hope to the Father of Mercies, desiring that He may be pleased, in his unmerited, loving kindness, to preserve us and enable us to withstand the assaults of the unwearied adversary of our souls' peace, in his endeavors to draw us into this way. Our faith is that there is no variableness nor shadow of turning with the Most High—that his word is yea and amen forever; and the doctrines and testimonies unto which we are called by the gospel of life and salvation, are unchanged and unchangeable, and are as obligatory upon us as they were upon the devoted men and women who were first enabled to “revive the stones out of the heaps of the rubbish,” and by their faithfulness made this profession beautiful in the eyes of men, and brought forth works to the honor and glory of the Head of the Church.

Though the defection in London Yearly Meeting was in high places, the leaders of the people, ministers and elders, many of them, being engaged in the work of spreading it, and corrupting the body, there were some who manifested their distress with it, declaring that it would lead the people astray. But many of these feared the greatness of the appearance of this image of the truth and the multitude of its worshippers, and they gradually submitted to the rule of those who set it up, yielding to their desire to keep in the *unity of the body*. Had all whose eyes were in that day enlightened to see the dangerous and delusive character of this false worship, stood faithful in their testimony, trusting in the Lord as did the three of whom the Scriptures of Truth bear record, in the days of Nebuchadnezzar, the blessing would no doubt have rested upon them as it did upon Shadrach, Meshach and Abednego, and delivered them from the influence of this destroying spirit, and enabled them to magnify and praise the name of our God. The record of the acts of this Yearly Meeting shows how largely they

have gone into separation from the principles of Friends. Change and innovation are marked upon their proceedings, and every change is to lower the doctrines and discipline and usages of the Society; bringing their ways more and more into conformity with the world's ways, and to harmonize with the formal professors of religion—denying, in practice, that faith, and setting aside those testimonies, which their fathers were enabled, through the life and power of the gospel, to promulgate and establish, and were strengthened, through redeeming love and mercy, to stand in against all the powers of the world, and through all the persecutions and sufferings which the high professors of that day brought upon them, counting not their time, their substance, or their natural lives dear to them, nor to be placed in the balance with their duty, and allegiance to their Saviour and Redeemer. The evidence of the change and backsliding in London Yearly Meeting, may be found in the records of their proceedings in the "London Friend," the "British Friend," the new Discipline they have published, &c., &c.

Our hope is that there is a seed in that land, though it may lie very low as in other places, under suffering, mourning in secret on account of the great defection that has crept in; and our earnest desires are that it may please the Great Husbandman to water this seed, to nourish it, and enable it to take root downward and bring forth fruit to His praise. / 637

In 1837 Joseph John Gurney came to America, in the character of a minister, to visit the meetings of Friends, having a certificate from London Yearly Meeting. From the time of his arrival, trouble and confusion have been distracting and dividing the Society. Here, he found the ground prepared for the reception of an easy religion. Much of the Society, having evidently lapsed into a state of lukewarmness, and indifference to our faith and testimonies, seemed prepared to adopt or connive at his views. In New England, the number of those who joined in his views and separated from the doctrines and discipline of the Society, was so great that they ruled the body, and endeavored to testify against sound, faithful Friends. They disowned John Wilbur, on account of his upright adherence to the truth. Yet a remnant was preserved upon the true foundation; those who maintained a clear testimony against the doctrines of Joseph John Gurney. A true history of the proceedings of that Yearly Meeting may be found in the epistles and documents put forth by the Society there, and in the "Journal and Correspondence of John Wilbur," and the "Letters and Memoirs of Thomas B. Gould," as well as the writings of other

Friends. Both of these named are valuable books to such as truly esteem our principles. We desire to express our unity with the labors of these dear Friends, and with those who labored with them, through much conflict and great reproach from false brethren, and continue steadfast in the truth. Our concern is to be found in fellowship with all who stand in the fellowship of the Father and the Son, as we believe they stood.

Most of the members of New York Yearly Meeting identified themselves with the separation in New England; and the body which meets in New York City, claiming to be a Yearly Meeting of Friends, joined hands with Gurneyism. Yet there was preserved in the Yearly Meeting a body of true testimony-bearers—upright, consistent Friends, who hold their Yearly Meeting at Scipio, New York. These have escaped, and have been enabled through mercy to stand against every form and transformation of this false worship, though they have been sifted as from sieve to sieve, and have oft been in perils with false brethren. Their dependence has been, we believe, on the “Strength of Israel;” and because they have kept the word of his patience, He has been pleased to keep them in his counsel. We hope to be enabled to walk by the same rule, and to mind the same things as these our brethren, and desire to be found worthy of true fellowship with them. Some who were at first of this fold, turned back; the restraints of the discipline—as they manifested by their acts—were uncomfortable to them; they let in a spirit of enmity against such as were constrained to maintain both the law and the testimony, and separated from Friends. Though this assumed a different form from the same thing in other places, yet the opposition to the discipline, and to Friends who were concerned to maintain it, was the same as that which appears to be inherent in Gurneyism in all places. And so it was that those who were aiding this spirit in other places, gave strength to these; and admitted to the rights of members, such as had been disowned by their own meetings as disorderly walkers. This party held a Yearly Meeting, with John King for clerk.

The sorrowful effects of their backsliding have reached other parts of the heritage, and have been felt therein; especially in New England, where sad inroads have been made by this spirit. Many there, who had been mercifully enabled to escape the snares of Gurneyism in its first appearance, and were concerned to walk with those who preferred Jerusalem above their chief joy, have been taken in this transformed appearance of the enemy; and not keeping the covenant

of their God, but appearing by their acts to have forgotten his works and the wonders which He had shown them when "He established a testimony in Jacob, and appointed a law in Israel," "that they might set their hope in God," they have joined affinity with this spirit in New York, and have become willing to smite their fellow-servants, and to reject those the Master sent unto them; making wrong accusations against Friends of Fallsington, Pa., Scipio, N. Y., &c., and refusing fellowship with them, thereby dividing in Jacob and scattering in Israel. Yet a body of faithful testimony-bearers has been preserved in New England, who travail in unity with all the small bodies of Friends which have maintained a consistent, true testimony against Gurneyism. Our sympathy and fellowship are with these.

When the character of this apostasy was first deliberated upon in Philadelphia Yearly Meeting, and the command was given, "Choose you this day whom ye will serve," that meeting was clothed with authority to go forth against the enemies of our Israel. They warned the people to beware of the insidious and dangerous tendency of the writings of Joseph John Gurney; they testified against his doctrines, and against the doings of those who received them and supported him; and, with a measure of true judgment, they reviewed his writings and those of some of his coadjutors, who were laboring with him to destroy the faith of Friends, and showed very clearly their unsound and superficial character. They held up to view, in its true light, the imminent peril the Society was in of being seduced from the sure foundation by this smooth and specious appearance; they sounded the alarm throughout our borders, that if this lifeless, formal religion should be embraced and prevail, the very existence of the Society would be destroyed. They examined the doings of New England Yearly Meeting, and testified that it was because of the faithful support of our principles that John Wilbur was persecuted; and they proved, by the outward evidence that he, and those who stood with him, were the sound and true Friends. These things comforted the honest-hearted, and a lively hope was entertained that the plague would now be staid.

Any that desire to know more fully of their action, can find an account of it in the "Appeal for the Ancient Doctrines of the Society of Friends," "Report of the Facts and Causes of the Division in New England Yearly Meeting," in the volumes of "The Friend" of that time, and in divers pamphlets and writings of individuals. For they labored abundantly, and wrote much against Gurneyism; showing it to be as much opposed to the original principles of Friends, as

Hicksism was. But their own camp was not clean. Through all these labors, there was a strong element of Gurneyism there, opposing this good work, and striving for mastery. And it may be that many who were engaged as watchmen on the walls, did not fully "hold the truth in the spirit of it, but somewhat in their own spirit," and after their own will; not sufficiently trusting in the Lord alone, and giving him the glory who hath said, "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." With all their zeal, they did not fully prove their faith in their own teachings and exhortations, by their works. They never owned the remnant of sound Friends in New England by epistolary correspondence, as a Yearly Meeting, though strongly pressed thereto by many eminent and devoted servants of the truth, then in that body. The deceptive, insidious spirit, which they had so warned Friends to beware of, was busy among themselves, inducing the leaders to plead for delay—putting off the day of decision a little longer and a little longer. Oh! this is the enemy's ground. How he has beguiled the souls of the honest-hearted into this net, out of which few if any ever escape! While Friends failed to act as they had acknowledged their Holy Head required them to do, the enemies of the truth were not idle. As the hands of the testimony-bearers slackened, their opposers advanced, increasing in numbers and strength, and devising many contrivances to entrap the unwary.

The Lord's people must be a willing people in the day of his power, when his mercy is extended to them, and light and strength are given them to do his will. It is an awful consideration that any should experience the truth of this declaration, "My Spirit shall not always strive with man." "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

Philadelphia Yearly Meeting turned back from the honorable position it had taken in the truth, and listened to the voice of Gurneyism, as it approached with the appearance of an angel of light, preaching charity and love, and extoling the unity *one with another*. This is not the unity of the spirit in the bond of peace, but the outward unity to keep the form and shell together. This deceptive spirit has worked wonderfully through this guise of charity and forbearance; but it is



charity toward those who are engaged in the work of changing the foundation, and to the end that such as have had their eyes annointed to detect their work, should forbear, and not lay judgment to the line and righteousness to the plumb-line, or exercise the discipline in the spirit of it. Forbear, and do not press these things; they may cause division. And the Gurneyites did threaten to separate, and met at the close of one of the sittings of the Yearly Meeting to deliberate upon what course to pursue. This had its effect; it was one of the devices; many were entangled therein and overcome. Others, who had known the way of righteousness, turned from the holy commandment delivered unto them.

We do not revive these things with feelings of enmity or unkindness toward any, but to clear ourselves, as members of the Society, from responsibility in upholding wrong things, and to bear such testimony as we are enabled for the truth, and also against error: to testify, according to the understanding given us, who they are that have stood in the hour of conflict by the Master and his cause, and who they are that have forsaken him and the testimony he gave them to maintain. If we should fail to do this, or make a compromise with error, we would fail to do that which we believe is required at our hands; and thereby offend him in whose mercy and power we desire to trust, and who is able to qualify the very least and weakest in his house to plead for his cause. We are sensible that it is only through his unmerited, loving kindness that we are preserved alive, or at all enabled to speak in his name. "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." It is with sorrow of heart and deep solicitude for the welfare of all under our name, that we feel constrained to raise a warning voice against the destruction that wasteth at noonday. Oh! that we might cease "from man, whose breath is in his nostrils," and seek an abiding place "under the shadow of the Almighty," and prostrate ourselves before him and resign all into his hand; seeking that qualification of spirit in which we may be enabled to adopt this language: "I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust." Then, we shall be enabled to walk in unity one with another, and in the fellowship of the gospel.

By the measuring line which Philadelphia Yearly Meeting laid down, and in the light of truth, we see that they have now practically, and to all purposes, so far as concerns the vital principles of Friends, joined hands with Gurneyism, and gone into that desolating separation.

They have rejected all the meetings of Friends who stand for our ancient faith and against this "superficial religion." They receive the "popular preachers" of the Gurneyites as ministers in fellowship with them. They recommend their members, by certificate, to the Christian care of meetings of Gurneyites. They have encouraged their subordinate meetings to disregard their own discipline, by refusing to recommend them to abide by it when pressed to do so. And, following in the footsteps of their *now* fellow-laborers in New England, who disowned John Wilbur, they have disowned their own members who remain on the ground taken in the "Appeal for the Ancient Doctrines," and who adhere to the discipline and testimonies of the Society. We do not perceive that any of the Gurneyite bodies—which they, through their organ, "The Friend," designate "co-ordinate bodies," "sister Yearly Meetings"—are more effectually engaged working in this spirit, which they have declared would, if it prevailed, destroy the very existence of the Society, than they are.

We know that many of them maintain that they are sound in the faith, and in the support of the testimonies of the Society. We have no desire to judge them as men: we speak of their acts, only as these affect the church. Our fruits will be the standard by which we shall be known. It is common for separatists from our Society to claim to be sound and true Friends. Isaac Pennington says, vol. 4, page 200: "That a man's doctrinals are right according to scripture in all the main substantials, is no infallible rule to try what power it is that works in him, or what his spirit is: because deceit works in a mystery; and the spirit of error may come in sheep's clothing, and may get good words and fair speeches to deceive the hearts of the simple. And there were those that held a form of godliness, and had not the true power, but denied it; and such were to be turned from; because, denying the true power, they denied the Lord that bought them, and so held not the head; and he that doth so, whatsoever he holds of the doctrine of scriptures, hath sufficient cause to question his communion with God, and also the truth of his ravishments and spiritual enjoyments, and all his duties and graces."

Many dear Friends who cleave to that body, have manifested distress and mourning over its changed and lapsed condition. But they, if they continue there, remain at their peril. For it hath pleased the Head of the Church, in his inscrutable wisdom and great mercy, to set before them an open door by which they may escape. Here, as in other places, He hath preserved a remnant who have not bowed

the knee to the image which this false worship hath set up, and who, have been enabled to escape, as it were, "upon the broken pieces of the ship." These, we have no doubt, as their eye is kept single unto him, will be enabled to bring up stones of memorial to the praise and honor of the great Master Builder. With these dear Friends, who hold their General Meeting at Fallsington, Bucks Co., Pa., we feel closely united, as with brethren of the household of faith; desiring to walk with them in the unity of the spirit which is the bond of peace; laboring for the restoration of the waste places of our Zion.

When the subject of the separation in New England first came before Ohio Yearly Meeting, by the reception of two epistles from thence, one from each body, it was evident that the judgment given by the truth, to most of those who directed and influenced the action of our Yearly Meeting, was, that the small part of Society in New England were the true and sound Friends, and should be so acknowledged by us. But here, as in Philadelphia Yearly Meeting, strong opposition was made to this course being pursued. Many were favorable to the doctrines of Joseph John Gurney, and to that body in New England which had made a separation in support of them. These, with many of their view who came from that unsound body and other places, urged the meeting to own their friends, and to reject those who had stood for the truth. And, consistently with this position, when the "Appeal for the Ancient Doctrines of the Society of Friends," issued by Philadelphia Yearly Meeting, was introduced into ours, they resisted its adoption with great determination, some of them saying it was a pernicious book, &c. The opposition of the Gurneyites continued and increased, causing sorrowful discord and confusion in the meeting, for years; until, being determined to be no longer debarred from full fellowship with their own sort, as many of them as were then ripe for that schism, went off in 1854, and set up a meeting, with Jonathan Binns for clerk.

Now, there was some ground for hope that our Yearly Meeting would act consistently, in fellowship with Friends of New England, who, as our Meeting for Sufferings had stated, were endeavoring to support the same testimonies which we were called on to uphold. But it was soon evident that this was a delusive hope; and the sorrowful truth appeared, that it was only some of the branches of the corrupt tree that were lopped off: the root remained, and brought forth fruit of its kind. The clerk of the Yearly Meeting, and a number with him who would control its action, were not prepared to own Friends.

They wanted the meeting to wait until all were united; till Philadelphia Yearly Meeting acted; saying the right time had not come, &c. These stratagems succeeded, and the day of decision was put off. And the work of the enemy was as effectually accomplished in this subtle form, as in that in which he appeared to the woman in the Garden of Eden, when he prevailed on her to eat the fruit of which she knew God had said, "Ye shall not eat of it, neither shall ye touch it, lest ye die." Many listened to the deceiver, and for want of the eye being kept single to the Master, and willingness being experienced to go forward in the light and strength He had vouchsafed, they were beguiled, and did eat of the forbidden fruit, substituting the contrivance of men for the commandments of the Most High.

Oh! how this spirit of deceit—we say deceit, for when it gained strength, having gathered many, it threw off the covering it had been acting under, of waiting for the right time, &c., and openly declared, "We will never own them" (the sound bodies of Friends)—with feelings of inexpressible sorrow, we say, how hath this spirit insinuated itself and worked, and doth yet work, with the honest-hearted! Many dear Friends, who did not intend at the beginning to forsake or betray their Master's cause, and who were clearly shown, as expressed by some, that if ever they were taken with Gurneyism, they would be under a delusion of the Devil, were led along, step by step, in this downward course: sometimes going as with a willing mind; at other times resisting the rapid advances of those they were following; their remaining sense of truth being shocked as they viewed the end to which these things were leading them. Then, oh, how the leaders would cry, "Peace, peace—Do unite with us—Do not separate—Let us submit to one another!" The meaning of which always was, that Friends should submit to their schemes; as, we believe, the spirit of Gurneyism does not much regard any unity, but that which unites with itself. And at each and every time that Friends submitted to sacrifice a principle which the truth required them to maintain, they grew weaker in their opposition to the next innovation.

For several years the struggle continued in the Yearly Meeting—Friends pleading for the acknowledgement of their brethren in New England. But, as they submitted to the rule of those who cried "Peace, peace, when there is no peace," their hands grew weaker; standard-bearers fainted; the voices of those who desired to stand, became silenced; and the work of Gurneyism was accomplished, in our Yearly Meeting, concerning Friends of New England. Though

the testimony, with some, was never lost sight of, yet their place seemed to be to suffer with the suffering seed.

Those who had set up a separate meeting in Ohio, addressed an epistle to Baltimore Yearly Meeting; and a large proportion of that meeting being in sentiment and feeling with them, joined in that separation. But here, as in other places, a few sheep were preserved by the Good Shepherd, who was pleased to gather them to the true fold, and to enable them to stand for his cause in the time of close trial, and to hold their Yearly Meeting in the order of truth; strengthening them to "praise the Lord for his goodness, and for his wonderful works to the children of men." In a feeling of their wounded and stripped condition, they addressed their brethren, (as they believed them to be,) of Philadelphia and Ohio Yearly Meetings, suggesting to them, if way opened for it, to appoint committees to sit with them and consider their state. When this meek and feeling request was introduced into Philadelphia Yearly Meeting, it refused their request, and rejected these few faithful Friends.

The same request came to our Yearly Meeting in 1855. They informed us by epistle that the clerk, and a large proportion of Baltimore Yearly Meeting, had joined those who had separated from us; but that they were constrained to remain on the original ground, continuing their Yearly Meeting in the order of Society, and owning their fellowship with us. When the information of their condition first reached our members, but one sentiment seemed to prevail in relation to them, which was, that we would surely own these Friends, if we could own ourselves. But Philadelphia Yearly Meeting occurred, and their action toward the remnant in Baltimore became known, before the time of holding ours. The clerk of Philadelphia Yearly Meeting and the clerk of ours, with other active men in both bodies, seemed to work in concert. We were often referred in ours to the action of Philadelphia, and were told that it would not do to go before that body, &c. The truth of a communication made in our Yearly Meeting, by a minister from a distant part, in gospel authority, as we believe, was often verified—that he had seen, as it were, the "appearance of a long table spread, which reached from Philadelphia to Ohio, covered with the devices and contrivances of man's invention, the master at the head and the scholar at the foot." Our Yearly Meeting, following in the footsteps of Philadelphia, refused the request of Friends of Baltimore for aid, and rejected them, by declining to correspond with them. The struggle was long and hard with many of our members

who had to submit to this strange act; but most of the leading ones did submit, and our Yearly Meeting did this thing in the name and under the guise of religion, which would have been reproachful to men in the common affairs of life. Both of these meetings, which made a high profession of maintaining the principles of the Society, and to which these Friends had looked for help in the support of the truth, passed them by on the other side. Some of us, according to our measure and ability, testified against this work, and we never yielded submission to it, only that it was carried over us. We still bear our testimony against it, and believe that it was offensive in the Divine sight;—such a work as the prophet Ezekiel spoke of, concerning one that “built up a wall, and lo, others daubed it with untempered mortar.” A wall they endeavored to build up between Friends of this Yearly Meeting and those of Baltimore, who now hold their meeting at Nottingham, Md. With these, in their endeavors for the faithful support of our doctrines and testimonies, we have full fellowship, and desire to salute them in the love of the gospel of life and salvation; abiding in the hope that we with them may be enabled to “contend for the faith which was once delivered unto the saints,” and be permitted to experience the truth of that blessed promise of our Lord and Saviour Jesus Christ, that “where two or three are gathered together in my name, there am I in the midst of them.”

In 1855, the Binns Meeting published “Some Account of the Late Separation,” &c. In the next year, our Meeting for Sufferings replied to this feeble pamphlet, by “Remarks and Observations.” It appears by the minute attached to this work, that it was written for the information of such as had been misled, “together with those who may succeed us in religious fellowship, and for the clearing of the truth.” It is remarkable that, being written to clear the truth, there is no mention made in the work of the afflicting cause that was corrupting and destroying the truth, and which produced the separation. The reader could not ascertain by this work, why we opposed the Gurneyites at all, or that the fundamental doctrines and testimonies of Friends were at stake. Indeed, it is attempted, in a manner, to be denied that we charged them with unsoundness. On page 15, it is said that if charges of unsoundness were openly made against their ministers, “we are without knowledge of them; they were isolated cases to which the body of Friends never gave sanction or approval.” How was it possible for the Meeting for Sufferings to suffer this assertion to go forth, after the “body” had adopted the “Appeal for our Ancient Doctrines;”

had informed London Yearly Meeting that it was on account of the unsound doctrines of one of their ministers, that trouble was introduced among us ; and we had repeatedly charged them with unsoundness !

The explanation of personal matters, the appointment of clerks, committees, &c., are the chief subjects in this book. Much circumlocution is used in relation to two Friends who traveled in New England, to define their position ; and it is left very obscure. Oh ! the honest truth never needs such sophistries and excuses as this book is composed of. And it is because we have been connected with those who have done these things, that we feel a necessity to bear our testimony against them, and, so far as in us lies, to clear the truth, and leave a way-mark for our children and those who shall succeed us.

On the 9th page, it is admitted that the establishment of a Quarterly Meeting which the "honor of truth" sanctioned being done, was postponed "on the objection of a few of the partisans of Jonathan Binns." The honor of truth was sacrificed to gratify a few of its opposers ! Many weak excuses are made to justify the unstable course of the clerk and those who acted with him, in making concessions to the separatists ; and at last the acknowledgement is made that "the concessions made by us only tended to make them more intolerant in their demands." The truth was bartered to win the favor of its opposers, and both were lost. Is not this "like unto children sitting in the markets, and calling unto their fellows, and saying, 'We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented' " ?

We believe our duty requires us to notice the account given in this pamphlet, of circumstances which took place in Short Creek Quarterly Meeting. Friends of that meeting had long been oppressed with an unsanctified ministry, and the Select Meeting had, years before, unitedly passed judgment against it, which they had never reversed. At the appearance in supplication of this ministry, as well as of some who were not recommended and who were disapproved by the elders, a few faithful Friends felt constrained to remain on their seats. And perhaps they had done so once in the case of another minister, by whom unsoundness had been manifested. It was the clerk of the Yearly Meeting, who, in this Quarter, at this time, endeavored to bring censure upon concerned Friends for declining to approve of a spurious ministry ; and his stratagems prevailed to draw many with him ;—the Meeting for Sufferings says, "But one individual offering an

objection." This was Robert Holloway, a faithful minister of the gospel. He remained steadfast. He has since died, rejoicing in the Lord, and joying in the God of his salvation. And he was enabled to say, when near his end, that the firm, undeviating stand which he had endeavored to maintain for the truth, in all his actions in Society, brought him peace and true comfort at that solemn hour. Oh! that we might all be permitted, in the end, to reap such a reward of faithfulness!

All the members of the Meeting for Sufferings did not unite in this work; though many, who at first opposed it and were sensible of its evil tendency, were brought to submit to those who were urging it. This pamphlet was soon followed by printed slips, from the same meeting, for the purpose of "clearing the truth" of *some* of the errors and misstatements contained in said pamphlet.

We believe that the meetings set up by our Yearly Meeting in Iowa have not been established in the right order of Society, or to the honor of truth. Many of those active in them were partakers with the Gurneyites there, and attended their meetings—which they have not condemned. And the meetings were established without a proper regard to the condition of those who composed them, as to whether they were capable of holding meetings in the order of discipline, or not. It has appeared to us to be the measure of a party to promote their own purposes, and to destroy the little appearance which seemed to be there of a few who desired to stand for the cause, but who, from the want of depth in the root of life, were shaken and scattered—a number of them saying that this party labored to scatter them. Much trial and exercise have been brought upon Friends, in different parts of the Yearly Meeting, by this movement. In Pennsville Quarter, the Monthly Meeting of Chesterfield could not unite in setting up a meeting for their members in Iowa: they were satisfied that the truth did not sanction it, nor a right way open for it. Yet the party persisted in establishing the meeting in violation of the discipline.

Our hearts would be rejoiced to know that meetings were established, in Iowa or elsewhere, upon the right foundation,—that which the Lord gathers, and not man. We hope that there are some in different parts of Indiana Yearly Meeting, as well as in other places, who sincerely desire to cleave to the law and the testimony. And though these may be under great oppression, mourning in secret for the desolations that abound, yet if they keep to the root of Life in their own souls, seeking the Lord for their portion, they will doubtless experience that his "hand is not shortened, that it cannot save, neither his ear



heavy, that it cannot hear." For, though the famine be sore in the land,—“men’s hearts failing them for fear,” this comforting assurance remains unchanged, “Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine.” All these, wherever they may be, though but one of a family or two of a tribe, we desire to salute in the fellowship of the everlasting gospel. And we have a comfortable hope that there is yet a living seed and remnant in Iowa, preserved through all the deceptive and transformed appearances of the enemy, who will be raised up to plead the cause of the unchangeable truth, as they continue to hold fast the faith, and keep the word of his patience.

The Yearly Meeting of sound Friends of Scipio, New York, addressed an epistle to Ohio Yearly Meeting; but this did not occupy much time. The leaders had grown strong in the course they had pursued towards New England and Baltimore; and they rejected these as the Jews did the man whom the Saviour had healed, casting him out of the synagogue. So they cast out the brotherly communication of these Friends.

Once more the offer was made to this Yearly Meeting, to own those who were endeavoring to stand in the Lord’s name and for his cause. An epistle came from Friends of Fallsington, Pa. This was intrusted to several ministers and elders, such as had stood long and contended long for Friends of New England and Baltimore. They conferred among themselves, and agreed that it would not be best for any of them to hand this paper to the clerk’s table. Their hands had grown weak, and their knees seemed to smite together; yet the spirit that was within them strove against this course, for they said they were not willing that it should be withheld from the meeting. They thought it should be presented, but wished some one else to do it. The language of their conduct was, “I pray thee have me excused.” We do not say these things from a desire to expose the weakness of any. They chose their own paths; they were our Friends, with whom we have walked (and oh, that we might yet walk) in love unfeigned. But we dare not cover the truth, nor shorten our testimony against that which hath destroyed and which doth destroy; for we are made sensible that it can only be through faithfulness to the duty laid before us, that we can hope for acceptance with him before whom all men are as nothing and “less than nothing.”

The meeting made short work with this epistle; nominating a num-

ber, who had before set themselves in array against sound Friends, to examine it. They reported that it was not suitable to be read. And now the work of separation from all the bodies of Friends was accomplished, so far as it was possible for this Yearly Meeting to accomplish it. None of these had held fast the faith, and the testimonies and discipline, in a shape and form that suited the judges and rulers in our Yearly Meeting. They were not satisfied with the manner in which it hath pleased the Judge of all the earth to appear, in this day, to his dedicated children; nor with the way which He had, in mercy, shown them to walk in. Many are as vehemently opposed to this way now, as were the high professors opposed to Friends in the beginning. We believe that there was no way in which Friends could have maintained a testimony against Gurneyism, or form they could have stood in, in which this Yearly Meeting would have owned them. The manner, as to outward form, has been different in different places, as it was when Friends were first called: some were then directly brought into the Lord's work, as by the immediate manifestations of his Spirit; others were convinced through the instrumentality of his servants; other some were led through a long way of secret conflict, and their minds were turned to seek the Lord's people; but all the sincere ones were gathered into the same fold by the different manifestations of the same spirit and eternal power, and became a living church to the glory of the Father;—taking to themselves the appropriate name of Friends; to which we adhere, and are satisfied that there can be but one true Society of Friends.

Many of the members of this Yearly Meeting who are engaged in this separation, manifest abundance of indignation against separations; they "want no more separations;" verily appearing to have persuaded themselves that Friends, and not themselves, were the separatists, as Ahab viewed the prophet Elijah, when he said, "Art thou he that troubleth Israel?" These seem to consider that it is only the outward compact that is of value. We believe the form is good, very good, and that it was established through the life and power. We earnestly desire to preserve the form, and to cleave to our discipline, with concern to fulfil all its requirements; but we have seen that the life and power may be rejected by such as profess to hold the form, and the discipline perverted and used to lay waste the truth, instead of preserving it and building it up. Out of this compact, so engaged, we believe that we have been called as with the language, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

After the separation in 1854, Friends who were concerned for the right administration of the discipline, endeavored to move in the work of treating with the separatists. But the same spirit that had manifested its enmity toward all who had borne a testimony against Gurneyism elsewhere, rose up to protect the Gurneyites here from the authority of the discipline. Objection was made in the subordinate meetings to its being done. We must wait, the opposers said, until the Yearly Meeting directed it to be done. And, from year to year, these, with their co-workers in the Yearly Meeting, insisted that the right time had not come; saying, we must wait till all were united, &c.—the only lack of unity being in themselves. Thus, for years, Friends were harrassed, and the discipline laid aside, by these devices; wasting the strength of the body, and disqualifying individuals from a right ability to exercise the discipline.

In two of the Monthly Meetings, concerned Friends believed that a duty devolved upon them to fulfil, as they might be enabled, the clear injunctions of the discipline; and some cases were brought forward. The enmity shown against those engaged in the work was very sharp and bitter, accusing and reviling them; yet Friends were enabled to make some progress, and help did seem to be in mercy afforded by him who regards the crying of the poor and the sighing of the needy. In all of the Quarterly Meetings but one, the spirit that ruled in the Yearly Meeting prevailed, and none of the separatists were dealt with therein.

In 1861, seven years after the transgression had been committed, the Yearly Meeting partially concluded that the time had arrived to deal with them. Some continued to object, the former clerk of the Yearly Meeting saying that he would submit to it, if it was understood that all offenders should be dealt with,—those who had attended the meetings of separatists at Fallsington, Pa., Scipio, N. Y., &c.—in which sentiment others united. Some who had been engaged in dealing with the separatists, took no part in this action of the Yearly Meeting. They were satisfied that they could not work to the honor of the truth with those who had so long opposed them, if such did join in it now, in the spirit they were in. Yet a number whose eyes had been enlightened to see the desolating nature of this opposing spirit, were taken in this snare, and went with it; though we believe the language had been clear to these, “Thou shalt not go with them.” A few could not join hands with such as had promoted, and who were promoting, all the wrong doings of the Yearly Meeting, and whose enmity was

manifested to be greater against faithful Friends, than against the Gurneyites. The work went heavily, and almost ceased where it had been engaged in, before the next Yearly Meeting, when it appeared that they who had given themselves the liberty and decided that the time *had arrived last year*, had failed to act, except in the one Quarter where it was commenced before;—thus showing the want of sincerity in their former professions. They now introduced into the Yearly Meeting a proposition for a new contrivance to supersede the discipline, and a large committee was appointed, which made the following report:—

“The joint committee on the reference from Springfield Quarter, in relation to treating with those offenders who separated from us in 1854, (effected, as we believe, from an attempt to introduce unsound doctrines into the Society,) all met except one, and agree to report that, as the separation was made with a full knowledge of the circumstances leading thereto, and in opposition to much counsel and advice from the Yearly Meeting, we doubt whether the usual disciplinary treatment would now be availing. We therefore propose that information of such cases be forwarded by the overseers to the Monthly Meetings, and that they be furnished with a suitable minute therefrom, expressive of our desire for their restoration; and if, after a suitable time is allowed, they be not brought to a sense of their transgression, and condemn the same, it shall be considered as a testimony of disownment against them.

“Signed on behalf of the committee.

NATHAN HALL,

RACHEL GREEN.”

The few, feeble words about *an attempt to introduce* unsound doctrines, were much objected to; it being stated that many of the separatists were “as sound as we were.” Beside this, a form of minute of disownment was adopted to go down to Monthly Meetings, which it was thought best not to print.

This report was adopted after a painful conflict in the meeting; the life in some striving against this sad work of rejecting the discipline; but the leaders urged exceedingly that all should submit to *them*. The Guide and Leader seemed to be forgotten, and has seldom of latter years been referred to in this body by those who direct its counsels, in the way that Friends formerly referred to that wisdom which is profitable to direct—waiting for the pointings of truth to go before. There was much said by some engaged in this, against changing the discipline, while laying their hands upon it to destroy its vital principles.

We believe this strikes at the foundation of all discipline, and boldly rejects the command of our Saviour to his disciples, when he instructed them as to the manner in which a brother that has offended should be dealt with.

When it reached the subordinate meetings, it seemed there, as in the Yearly Meeting, to be the handmaid of confusion. At every attempt to introduce it into some of the meetings, the promoters of it were confounded. The hand of the Lord appeared to be against their work. This image could not stand before the ark of the Lord, or in the house wherein he was wont to be worshipped, but fell on its face, as Dagon the god of the Philistines did, in the presence of the ark of the Lord; and, though attempted again and again to be set up, it continued to fall, until one Quarterly Meeting (Short Creek) has failed in its endeavors to support it, and has decided to carry it back to the Yearly Meeting—to the original “craftsmen”—with the hope that they will contrive some better way. In another Quarter, they are disowning twenty or thirty a month by this process; while in some other branches of the Yearly Meeting, we believe, they are not treating with the separatists in any form.

Oh! it is sorrowful that any should again look up to the Yearly Meeting for help,—that body which has so long perverted the truth,—when help is laid upon One that is mighty. “Why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.”

This is truly a day of great shaking, wherein the truth of the language is verified, “I will overturn, overturn, overturn;” and the foundation of every man, it seems, shall be tried, and that which cannot stand made manifest. Friends have often been deep sufferers on account of their faithful testimony to the peaceable nature of the Christian Dispensation, being settled in the faith that it is in doctrine and practice designed to bring peace on earth, good will toward men. Believing it to be their reasonable duty to submit to the powers that be, rendering the proper dues to civil government, and complying with all its requirements which do not conflict with their duty unto him who hath said, “By me princes rule, and nobles, even all the judges of the earth;”—rendering “unto Cæsar the things which are Cæsar’s, and unto God the things that are God’s.”

On this ground we believe the testimony stands and our discipline is established, which is clear against “paying taxes for the express purpose of war.” For war destroys that which is God’s, and invades

the things which have not been committed unto Cæsar. And when the civil government commands us to co-operate in this work, either by personal service or payment of money for that express purpose, if we render unto God the things that are his, we should decline all voluntary payment of money demanded for the direct support of war, and be willing to suffer and bear whatever may be permitted to come upon us; rendering ourselves into the hands of the Lord, and trusting in him.

When taxes are demanded that are stated to be for the use of civil government, the things that are Cæsar's, such as customs, duties, and excise tax, wherein we pay the government for that which we receive at its hands; if these, or a part thereof, are applied by them to war, we believe that we are not accountable for their acts, nor compromising our christian testimony in paying them, though these dues may have been increased through the result of war.

We feel it incumbent on us to refer to this subject now, because of the remarkable failure in the support of this testimony—most of those in this Yearly Meeting whose hands are intrusted with the exercise of the discipline, having paid a direct war tax; doing it repeatedly; excusing and justifying it in meetings for discipline; using many plausible arguments and subtle reasonings, calculated to destroy the testimony and lead the honest-hearted astray; striving to make it appear that there is no difference in principle between the payment of customs, duties, &c., and a direct war tax. Thus blending and confusing that which is clear with things that are out of our power to reach, and which the Discipline makes no mention of; thereby forsaking the whole testimony; which appears to be the object in view, for we find that such as lay stress on these things, maintain no testimony against war taxes.

: William Edmundson was a great sufferer for the truth, and a bright example in the consistent support of it. He says:—

“Whilst I was at sea, self reasoned strongly to save the duty on my goods, for I had an opportunity to do it. . . . But I durst not do it, my conscience being awakened to plead for truth, justice and equity; yet there was a great contest between conscience and self, and in this conflict many Scriptures were opened in my understanding, that duties and customs ought to be paid.”

We are satisfied that the Discipline comprehends what the truth requires in this matter. By it we hope to be enabled to walk; greatly desiring that all sincere, seeking ones may be willing to close their

ears to the lo! heres, and lo! theres, and turn inward to the word of Divine Grace in their own hearts, which will guide them in the way well pleasing in the Divine sight. "And ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie."

The deceptive spirit of Gurneyism is the same in all parts of the Society where it is permitted to enter; seeking to promote man by the wisdom and inventions of man, and forsaking the Head. It has gradually, though surely, obtained the rule in this Yearly Meeting, guiding its counsels and sitting in the seat of judgment; opposing and exalting itself "above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." So great is its power here, as in other places, that it has drawn many, very many, into its measures, who have been qualified instruments in the Lord's hand to warn the flock and cry aloud against this "false worship." Imperceptibly, as it were, to themselves, they have had their affections turned from the living principle and power, and placed upon the form, the outward body, as though their sap and nourishment were drawn from thence. And, stumbling upon the dark mountains of doubt and delusion—which must ever be the case with those who set the form above the power—they have become prepared to censure and condemn the appearance of a faithful, upright stand against the things which they had seen, in the light of truth, would, if they prevailed, destroy this people."

Our spirits travail in mourning and deep solicitude for these; seeing that the working of this spirit which hath exalted itself has brought this Yearly Meeting into the same position and measures with the meetings of separatists, which we have been professing to testify against. They have rejected all who consistently stand for the doctrines and testimonies of the Society. So has this Yearly Meeting—and more; for we professed to be upon the same ground with these bodies, while the separatists did not. In this they were more honest. We have been seeking occasion against them, and making use of the trials permitted to come upon them through the transgressions of some of their number—as at Scipio, N. Y.—as a handle with which to strike the faithful, struggling ones who were endeavoring in the Lord's fear to maintain his cause; showing no pity for the poor of the flock; endeavoring to make *their* condition an excuse for our own short-coming in refusing to own sound Friends, though we had previously rejected them. Thus many have been engaged; instead of helping the Lord's

poor and endeavoring to bind up the broken-hearted, they have added to their wounds. Surely He hath a controversy with the spirit that doeth this.

The separatists own the large body in Philadelphia Yearly Meeting who have disowned Friends, and identified themselves with the "co-ordinate bodies" of separatists;—this Yearly Meeting also owns that body. They have forsaken the discipline, and invented a new scheme to cut off offenders;—this Yearly Meeting followed immediately in their footsteps, devising a similar contrivance. The Meetings for Sufferings of both bodies addressed their members, cautioning them against paying a direct war tax, &c.;—yet the members of the Meetings for Sufferings of both bodies disregarded their own teaching, and, with others, set at naught our christian testimony against war.

Thus has the body with which we have been connected departed from the foundation and principles of Friends in practice, and from the profession that we made when first separated from the Gurneyites. Yet there are dear Friends who have, from time to time, been enabled to testify against this apostasy, who still adhere to the body; some of them expressing and clinging to the sorrowful view, that the back-sliding and departures of the leaders will, in some way, become so great and manifest, that all in whom a feeling of love for our testimonies survives, will be, as it were, driven off from them, and thus be enabled to escape and raise a banner for the truth; not through their own faithfulness, but by the magnitude of the transgressions of others. Oh! that they might see, before it is too late, the weakness and error of this view; and remember that obedience must keep pace with knowledge in every soul that rightly wrestles for the blessing of life and salvation. The leaders in the evil work of turning this people from the original and sure foundation are wise in their generation, very capable of shaping their movements to the dispositions of their oft times unwilling followers; well knowing that, as these *submit* to their measures and continue with them, their sight and sense and opposition will continually grow weaker and weaker, until all become leavened into one lump.

We believe the language is, "Ephraim is joined to idols; let him alone": and that it is no longer safe for us to remain in this compact. But that it is our duty, through the help of the "Strength of Israel," to place ourselves in a condition to be owned by his people and to show our fellowship with them, and our concern to maintain his cause in the earth; trusting that He will be strength in weakness, and a



present helper in the needful time, and that He will not require more at the hands of any, than he furnishes ability to perform.

Our minds are turned with feelings of love, and desires for their best welfare, towards dear Friends who remain, with whom we have walked in sweet unity—many of them our elder brethren and sisters, whom we have greatly esteemed. They have seen the things which belong to their peace: oh! that they may not weary the forbearance of the Holy One by tampering with any of the Delilahs that abound, or overstaying their time in that body for which they have seen and expressed that there is no hope. But come and unite with us, for “ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.”

Signed by direction and on behalf of the Meeting, by

JOSHUA MAULE,

Clerk.





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